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**A**  
**SERMON**  
PREACHED at the  
**General Meeting**  
OF  
Gloucestershire-MEN;  
For the most part  
**INHABITANTS**  
OF THE  
**City of London:**  
In the Church of St. *Mary Le-Bow*,  
December the 9th. 1684.

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By *Edward Fowler D. D.*

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TO MY  
Honoured COUNTRYMEN

Mr. John Haynes Aaron Pengry Richard Bishop Gwynnet Freeman Edward Sandys	Mr. Edward Davis Anthony Partridge Stephen Rose John Ferrers William Till.
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# The *STEWARDS* of the late *Gloucestershire-FEAST.*

Gentlemen,

THE Sermon which, in compliance with your desire, I Preached to a very Numerous Meeting of our Country-men; and the Publishing of which you since Requested, I here present you with: And God grant that this plain Discourse, Composed in a hurry of other Business, may in some Measure Con-

*The Epistle, &c.*  
tribute to the better observance of the  
great Precepts of Fearing God, Ho-  
nouring the King, and Loving one  
another, therein recommended and  
inforced. Then shall I have great  
cause to be thankful, as to Almighty  
God, for His Blessing on this en-  
deavour, so to your selves, for put-  
ting into my Hands this opportunity  
of doing good. I am

Gentlemen,

Your Affectionate Countryman

and Humble Servant

**EDWARD FOWLER.**

A

# SERMON

PREACHED at the

## Gloucestershire-Feast,

1 Pet. 2. 17.

— *Love the Brotherhood, Fear God, Honour the King.*

**T**HAT the Religion of which our Lord *Jesus* is the Founder, is most admirably fitted for the making Mankind as happy as they are capable of being in *this* world, as well as in the world *to come*, is a no less certainly *true* than *common* observation: As also that it tends as much to the happiness of *Societies* and *Bodies Politick*, as of *single Persons*. And were I to give a Demonstration of *this*, I should need to do more than propose to your consideration, this one short Verse, *Honour all Men, Love the Brotherhood, Fear God, Honour the King*. If Christians generally practised the four duties, which our

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Blessed

Blessed Lord, by his Apostle St. Peter , here enjoyneth ; if they gave all Men the respect due to *Human Nature*, to the *Relations* they stand in to each other, and the *Rank and Circumstances* God hath placed them in ; if they *loved* one another as *Brethren*, the Children of the same Father, indued with one common *Nature*, and *Re-deemed* by one *Saviour* ; if they *Revered* the *Divine Majesty*, and dreaded the wilful *Transgression* of any one of his *Laws* ; and *under God Honoured their Kings*, as his immediate *Representatives* and *Viceroyalents* : If (I say) *Christians* were generally as willing to put these *Duties* in *Practice*, as they are to *acknowledg* their *Obligation* to them, I need not tell you, that to live in *Christendom*, would be, to live in a *Heaven upon Earth* ; and in all likelihood in a short time , the *whole World* would be taken into *Christendom*.

In the handling of this *Text*; I shall begin with the *duties* of *Fearing God* and *Honouring the King* ; and spend the *rest* of my *Discourse* upon that of *Loving the Brotherhood* : each of which three *Arguments* doth well suit with the occasion of this *Meeting*, but more especially the *Last*.

In.

In the Prosecution of these *Words*, *Fear God*,  
*Honour the King*, I will endeavour to shew  
 these *three* things.

*First*, What it is to *Fear God*.

*Secondly*, What to *Honour the King*.

*Thirdly*, That there is a necessary Connexion  
 between these two, *Fearing God*, and *Honouring  
 the King*.

*First*, We will shew (and that very briefly) what is implied in this Precept, *Fear God*.

1. To *Fear God* is to be possessed with an holy *Awe and Reverence of his Infinite Majesty, of his Glorious Attributes and Perfections*. Particularly of His irresistible Boundless Power, of his Absolute Dominion over us, and the whole *World*, of His infinite *Wisdom and Knowledg*, of His unspotted *Purity and Holiness*, of His uncorrupted *Justice*, and His inexhaustible *Goodness*. The *Fear of God* doth presuppose an hearty belief and acknowledgment, that all these Perfections are in the Divine Nature, and implyeth in the *first Place*, the being affected with *Awe and Reverence* towards God, upon the account of all these. He who *understandingly* believes the Existence of God, must necessarily believe Him to be a Being

Absolutely Perfect, and Consequently must believe that He hath all *these* Perfections : Of this Natural Light assures men, no less than Divine Revelation. And therefore the Philosophers, who were hearty Asserters of the Deity (which the *Epicureans* were not, as *Tully* confidently, and with great reason affirms) have abundantly Preached this Doctrine, as well as the *Prophets* and *Apostles*, concerning God. And he, I say, that Fears God, doth so believe this Doctrine, hath so lively and vigorous a Sense of the Truth thereof, as to have an holy Awe and Dread of the Divine Majesty upon his Spirit, upon the account of the foresaid Perfections of His Nature : Each of which singly and much more altogether, do make Him an Object of the Greatest Reverence, Awe and Fear; and each of them doth necessarily attract Fear from him who *Considers* it.

You may Object, that the *last* of these Perfections, *viz.* the Divine Goodness, doth not seem to be attractive of *Fear*, but of *Love* and *Gratitude*.

I Answer, That it is no less attractive of *Fear*, than of *Love* and *Gratitude*: Not of a *Slavish* but of a *Filial Fear*, which is founded on

on Love and Gratitude, and necessarily *results* from them. And therefore the Prophet *Ho-sea. ch. 3. 5.* prædicts concerning the *Children of Israel*, that *They shall fear the Lord, and his Goodness, in the latter days.*

2. The *Fear of God* implyeth also the *Expressing* of this *inward Fear and Reverence* in our *Outward Conversations*, in all the *Actions of our Lives*. And it is impossible, where there is an *holy Awe of God in the Heart*, but it must express it self in the *Life*.

In short, This is, in the *general*, the true Character of the man that *Feareth God*; He is one *who escheweth Evil*. It was part of *Job's Character*, that *He feared God, and eschewed Evil*; which are two Phrases to express the same thing; and so are *departing from evil* and *fearing God*, *Prov. 3. 7. Fear the Lord and depart from evil.*

He that *Feareth God* is one, that though he *may* happen to *transgress a Law of God* before he is *aware*, and *may be surprized* into a sin, yet dares not sin *deliberately*, nor *allow himself* in the *doing* of any thing which God hath *forbidden*, nor in the *neglecting* of any thing God hath *commanded*. And therefore he endeavours sincerely to acquaint himself with his *whole Duty*. He

He is one who dreads more to offend the great God, than to provoke the greatest of Men: As knowing that these have done their worst, when they have killed the Body; whereas Almighty God is able to destroy both Soul and Body in Hell. Which is our Saviours Motive to the making of God the object of our greatest Fear. Mat 10.28. The Man that feareth God is so affected with those words, as to be incomparably most afraid of the evil of Sin.

And, no longer to insist upon this Mans Character, He who Fears God doth exercise himself (with the Blessed Apostle) to have always a Conscience void of Offence, both towards God and towards Men: And this is his rejoicing, the Testimony of his Conscience, that in simplicity and Godly sincerity, not by fleshly Wisdom, but by the grace of God, he hath his Conversation in the World.

Secondly, I proceed to shew what it is to Honour the King. This implieth these following Particulars.

1. The Revering of Him as Gods Vicegerent, as His immediate Representative.

Kings are called the Ministers of God: He is the Minister of God to thee for good. Rom 13.4.

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The *Higher Powers*, in the same Chapter, are said to be *ordained of God*. v. 1. 2. There is no Power but of God, the Powers that be are Ordained of God: whosoever therefore resisteth the Power, resisteth the Ordinance of God; for which reason (as it follows) They that resist, shall receive to themselves Damnation.

Kings are said to *Reign by God*, or by Virtue of the Commission they receive from *Him*: By me Kings Reign, and Princes decree Justice; by me Princes Rule, and Nobles, even all the judges of the Earth. Prov. 8. 15. That is, by God immediately Kings Reign, and Inferior Magistrates by God mediately, as receiving their Commissions immediately from the King, who is impowered by God to give them.

Again Kings are called the *Anointed of God*; even *Cyrus*, though a *Heathen Prince*, is so called. Thus saith the *Lord to Cyrus his Anointed*, *Isaiah 45. 1.*

And Lastly, God hath put his own Name upon them: I have said ye are Gods. Thou shalt not revile the Gods, nor Curse. (or speak evil of) the Ruler of thy People. Exod. 22.28.

Now this being so, in the *Honouring of the King*, is manifestly implied, the Honouring

ring Him as Gods Vicegerent and Representative, as the Person whom he hath Commissionated to Rule under Him. *This is to Honour the King*, which a Man may be *short* of doing, and yet have *Reverence* for his *Person* : For *Honour* or *Reverence* is due to *all Men*. *Honour all Men*, saith the Apostle before my *Text* ; But to *Reverence* the *King*, under the notion of *Gods Minister*, *Gods Deputy* and *Vicegerent*, *this* (I say) is to *Honour the King*. *This is to Honour Him as a King*; and therefore he who honours him *not* under *this* notion, though he may honour that Person *who is the King*, he doth not honour the *King* : or (which is the same thing) he gives him not *that Honour* that is due to the *King*.

2. In *Honouring the King* is implied, *Expressing* the *Reverence* we bear to him, as *God's Vicegerent*, by yielding *Obedience* to his *Laws*, from a *Principle of Conscience*. *Whatsoever Honour we express to his Person*, that is not accompanied with the *Observance of his Laws* is insignificant ; Nay 'tis a perfect *Mockery* of him. And *our King* may say what *our Lord and His Great Master* did, Luk.6.46. *Why call ye me Lord, Lord, and do not the things which I say* ; *This is shameful Hypocrisy.* And

And as without *Obedience*, so without *Obedience* from a Principle of *Conscience* too, our *Honouring the King* will fall far short of our *Duty*, and be far from speaking us *truly Loyal*.

1. To obey the Kings Laws, merely for fear of the *Penalties* annexed to them, is not *Loyalty* : 'Tis neither *Christian*, nor *true Loyalty*. This is not *Christian Loyalty* : For the Apostle hath told us, that *We must needs be subject, not only for Wrath, but also for Conscience sake*. Rom. 13.5. And St. Peter saith, 1 Ep. 2.13. *Submit your selves to every Ordinance of Man, or to every Ordinance of Man, which doth not contradict any Ordinance of God* : And, God be thanked, no People in the World have *better Laws and Ordinances*, than those of *our King* are. But now, *How doth the Apostle say, we must submit to every Ordinance of Man?* it follows, *for the Lords sake*; *whether it be to the King as Supreme; or unto Governours as unto them that are sent by him, &c.* Now to submit *for the Lords sake*, and to submit *for Conscience sake*, are the self *same* thing; for the *Lord alone* can *immediately bind the Conscience*, and the *King* binds the *Conscience* by his *Laws*, as

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the Great God hath obliged us, upon pain of damnation, to observe them. That is, all *such Laws* (as I now said) as are not contrary to his *own*: For as to all such as are contrary to them, we must reply as the *same* Apostle did, *Whether it be righteous in the sight of God, to hearken unto men more than unto God, judg ye.* *Acts 4.19.* But, God be praised, *We* have not any occasion to use *these* words to *our* *Governours.*

Furthermore, we are *so* to obey the King, as not only *not to disobey* God in *Obeying him*, but likewise *so* as to *Obey* God in *obeying him*. And *he* *obeyeth* God in *obeying* the King, who *obeyeth* him, as God's *immediate Representative*: And *thus* to do (as hath been shewed) is to *obey* him *as a King*. And therefore *not so* to do, as it is inconsistent with *Christian*, so also with *true Loyalty*. But to *obey* him from mere *Fear of Punishment*, is, to give the King such *Obedience*, as the poor *Indians* give to the Devil *Worship*; It is to *obey* him *only* as one who hath gotten us under his *Power*, and who will have *his Will* upon us, whether *we* will or no. Thus we would *obey* the *Great Turk*, were *we* his *Vassals*, or any *Usurping Tyrant*; and consequently,

consequently, to be subject to our Lawful King, from the mere Principle of *Fear*, is no *Loyalty at all*. And,

2. The like is to be said of Obeying him merely for our own *temporal Interest*, for the making our selves *Rich* and *Great* under him, or for the bettering of our *Fortunes*. All Kings have ever had too many *such Loyal Subjects*, who, whilst Loyalty serves *their turns*, set up for Mighty Royalists, but when nothing more is to be gotten by it, but especially when any considerable *danger* attends it, *shake hands* with their Loyalty, and will by no means be *held* to their *Allegiance*, by the mere Sense of their *Duty*; nor by the most Sacred *Oaths*, again and again repeated. That Blessed Martyr King *Charles the First*, had wo-  
ful experience of *such Loyal Subjects*, and so hath our *Present Gracious Sovereign* had too. When a King is in prosperous Circumstances, and able to reward plentifully whatsoever Services are done him, there needs nothing but an eager *desire* of *Wealth*, or *Honour*, or *both*, to excite to the making a Mighty Shew of Loyalty. But if he chance to be so Un-  
fortunate, as that *more* is to be hoped for by

deserting his Interest than cleaving to it, there is the Tryal of true Loyalty. But, if this Tryal happen (as God grant it may never among us again) that Subject who is indued with this Principle, will be stript stark Naked of all his Enjoyments, and part with his Heart-Blood to boot, rather than forsake or prove false to his Prince. And Abundance of Brave Instances of such a Loyalty, God be thanked, We have known.

But he who will be Loyal no longer than he hath a Motive from *Worldly Interest* so to be, is far from being Obedient to the Praecept in our Text, of *Honouring the King* : And consequently, is a mere Pretender to Loyalty, let him seem to value himself never so much upon it. He may be rewarded by the *King*, who knows not *hearts*, or *inward Principles*, as a Loyal Subject, but he must expect no reward from the *King of Kings*.

Thirdly, I come to shew, that there is a necessary Connexion between these Two, Fearing God and *Honouring the King*. We find else where likewise these two joyned together, viz. by King Solomon, Prov. 24.21. *My Son fear thou the Lord and the King, and meddle not with them that are given*

given to change ; And it follows ; For their Calamity shall rise suddenly , and who knoweth the ruin of them both ? Or what ruin attends them, both from God and the King. And what hath (by the way) been more observed, than the fulfilling of this Threatning upon Rebellious People , and Traiterous Conspirators ?

Now there is very great reason , why these two Precepts should go hand in hand, *viz.* Because there is a *necessary Connexion* between the Duties enjoyned in them, and *that a Mutual Connexion* too. So that he cannot honour the King that Fears not God ; and on the other hand, he cannot Fear God, who Honours not the King.

1. He who Fears not God cannot Honour the King. I have shewn that to Honour the King as *such*, is to Honour him as God's Representative ; But how can he Honour the King as Representating God in his Kingdom , who hath no due Reverence for God *Himself* ? Again you heard, that to Honour the King, is to exprest our Reverence by submittting to his Government, and observing his Laws from a Principle of *Conscience*, and for God's sake.

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But how can he who *Fears not God* thus submit and be obedient to the *King*? Who can expect, that he should obey the *Kings Laws*, because *God* hath commanded him, who makes no Conscience of living in disobedience to *Gods own Laws*? A man that is so void of the *Fear of God*, as to live in the plain Breach of his *Holy Commandments*, will make no bones, of breaking the *Kings Laws*, when he thinks he may do it *safely*, and it makes for his *Interest*. This is so evident as to need no more words.

He again that *Honours not the King* cannot be said to *Fear God*. For as the Apostle saith, *He that loveth him that begat, loveth him also that is begotten of him. And, If we love not our Brother whom we have seen, how can we love God, whom we have not seen?* so he who *Honoureth not the King* who *Reigneth by God*, and hath his Authority *from Him*, doth not Honour or Fear *Him* by whom he *Reigneth*, and who hath given him his Authority. He who revereth not the Divine Authority which displayeth it self in *Gods Vicegerents*, will not revere it in *God Himself*. And the like is to be said, as to *Obedience to the Kings Laws*, he who makes

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not Conscience of obeying *these* ; supposing them not contrary to the Laws of God, will not be obedient to Gods *own* Laws ; Because it is a great Law of God, that we should obey *such* Laws of our Kings.

To make a short Application of *this past* Discourse ; As we would have our Professions of Loyalty believed to be syncere, let us give the World a demonstration thereof, by our *Fearing of God*. If we be Prophane and Wicked, though we may do some *Externally* Loyal Actions, and may be in *some* Instances what the *World* calls Loyal, yet 'tis manifest from what hath been said, that we are devoid of the *true* Principle of Loyalty, and may no more be called *Loyal Men*, than, in regard of our doing some *Externally pious* Actions, we may be called *Godly men*.

Besides can People who live in the constant Transgression of the *Kings Laws*, be said to be *Loyal men* ? But if we are Debauched and Wicked, if we stick not at profaning the Name of the Great God by *Sweating*, or can give our selves leave to be *Intemperate Drinkers*, or to commit *Uncleanness*, or the like, we break our *Kings Laws*, as well as *Gods*.

Gods. Even *nine* Commandments of the *ten* are incorporated into the Laws of our Country ; and so, no doubt, would the *tenth* have been too , but that the Sin of *Covetousness*, being a Sin of the *heart*, falls not within the reach of Human Cognizance. Pretend we therefore to *Honour the King* as much as we please , if we live not *Sober, Righteous and Godly Lives*, we are insincere in such a pretence. The Loyalty we brag of lies but in a *few* Instances, and in *these* (I need not mind you again) we are not *truly Loyal*, as not being so from the *true Principle* : And therefore our Loyalty is by no means *such* as his *Majesty* can securely *trust* and *confide* in. King *David* was very sensible , that those who *Fear not God*, are not to be trusted as Faithful Subjects : For he saith, *Psal. 101. 5. &c.* *A froward heart shall depart from me, I will not know a wicked Person. Who so privily flandereth his Neighbour, him will I cut off ; Him that bath a high look and a proud heart, will not I suffer.* *Mine Eyes shall be upon the Faithful of the Land, that they may dwell with me. He that walketh in a perfect way, he shall serve me, &c.* For God's sake, what Security can we give of our faithful Adherence to  
God's

God's Vicegerent in all his Circumstances, if we are false and perfidious towards God Himself, and live in the Breach of that Solemn Vow, we made in Baptism, and renew from time to time in the Lord's Supper ? viz. *To forsake the Devil and all his Works, the Pomps and Vanities of this wicked World, with all the Sinful desires of the Flesh, so as not to follow, or be led by them.* What Security can be give, that the Oath of Allegiance shall bind him fast, who makes nothing of breaking so much stronger a Cord ?

And therefore, as we would have all to conclude, that we Honour the King, let all be satisfyed by our Lives and Conversations, that we Fear God : And let us Abominate such Shameful Hypocrify, as to pretend to Honour the King, whilst we don't Fear God ; or to Fear God, whilst we Honour not the King.

And so much for these *two* Precepts, Fear God, Honour the King.

I now go back to that which precedes these, viz. *Love the Brotherhood* ; or *Love the Brethren*. Now Men are our Brethren, either in a more large or strict Sense. In the most large Sense

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of all, Men of all Nations and Religious, even Turks, Jews and Infidels, are our Brethren. That is, as we have all one God for our Father. *Have we not all one Father, hath not one God Created us?* saith the Prophet. *Mal. 2. 10.* And all Men are Brethren, as they proceed from one Stock, and have one Common-Nature.

In a more strict sense, all Christians are Brethren: All that profess Faith in Christ; and are Members of the Catholick Church, *These St. John calls the Brethren.* And all the Members of a Particular Church, are Brethren in a stricter sense than that; and in a stricter sense than this (to descend no lower) those Christians are called Brethren, whose places of Birth and Habitation are so near together, as to stand in need of one anothers more immediate Assistance; and to be combined in all the same interests. For instance, those of the same Town, City or County.

Now, though by the Brotherhood, which in this place we are required to Love, be only to be understood Christians; because Brotherhood is here distinguisht from all Men; Honour all Men, Love the Brotherhood: Yet nothing is more evident from the Precepts of our Saviour.

Saviour and His Holy Apostles, than that 'tis our duty to love, that is, to be concerned for the Welfare and Happiness of all Men, without exception: And 'tis as evident, that we are obliged to love our Fellow-Christians in an higher degree than the rest of the World; and that, according as Christians are more or less like to Christ, as also according to the more or fewer Relations they stand in to us, 'tis no less evident, they ought to be sharers in the degrees of our Love.

And *what* Duty is so often inculcated, so vigorously urged, so passionately pressed, by our Blessed Lord and his Apostles, as *this* of Loving each other?

Our Lord hath told us, That a new Command-  
ment he hath given us, That we love one another, e-  
ven as He hath loved us: That is, at least, that  
we love all Universally, as He did, and that  
in such a degree as to ~~last~~ Death, the most ig-  
nominious and torturing Death, for every  
Man. And he makes this the great Mark and  
Character of His true Disciples. By this shall  
all Men know that ye are my Disciples, if you have  
love one to another. And so desirous was He,  
that they should not be defective in his Grace

of Love, that, among all the excellent Petitions He put up for them, when He was upon leaving the World, *John 17th.* this is the only Grace He particularly prays for in their behalf. *v. 21st.* He prays, *That they may be one, even as He and his Father are one. That they all may be one, as thou Father art in me, and I in thee: That they may be United in Love and Affection, have one Heart and one Soul.* And the reason for which he desires this, doth mightily recommend this Grace, *That they also may be one in us, that the World may believe that thou hast sent me.* In which words is implied, that *Christians loving one another, would be a great Conviction to the World, of the truth and excellency of the Christian Religion.*

And so it was in the first Ages of Christianity; when as *Tertullian reporteth*, it was a common saying among the Pagans, *Ecce quam se diligent Christiani! Behold how these Christians love one another!* Though almost ever since the three first Centuries, to our horrible reproach be it spoken, we have given them cause to cry out, *Ecce quam se odio prosequuntur Christiani! Behold how these Christians hate one another.*

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But to proceed, our Lord's Beloved Disciple thought he could never speak highly enough, of this Grace of Love : For he makes it the very Definition of God himself. He tells us, *That Love is of God, and every one that loveth is born of God, and knoweth God.* And we know, saith he, *that we are passed from Death to Life, because we love the Brethren.* And that, *He that loveth not his Brother abideth in Death ;* or, he is a wicked Wretch, and that, *He who hateth his Brother is a Murtherer.*

Nor is St. Paul wanting in pressing this duty of Love. *Owe, saith he, no Man anything but to love one another : For he that loveth another, hath fulfilled the Law :* Or, this is that Perfection of the Law which Christ requires. And he sheweth in the following words, that the whole second Table is herein implied. And (in short) the same Apostle preferreth Charity to all Accomplishments and Endowments whatsoever : To the Speaking with the Tongues of Men and Angels : To gifts of Prophecy and Understanding all Mysteries : To all Faith, even the Faith of Miracles, nay to the greatest Zeal, such a Zeal as will carry a Man, even to the Stake. And he sheweth that Charity is so

so much to be esteemed above all *these*, that they are none of them worth any thing, or will avail in the least, without *Charity*. 1 Cor. 13th. Chap. Much more might be added, to shew what mighty weight is laid upon this duty of *loving one another*: But it sufficiently appears by this little that hath been said.

I have told you what our *Blessed Saviour* (the stupendious example and pattern of *love*) and what *two* of His *Apostles*, say of it. I might add, that there is no one thing wherein *Mankind* do more Universally agree, than in the beneficialnes of *Love* and *Friendship*, both to *single Persons* and *Communities*. That excellent Heathen *Cicero*, in his *Lælius* tells us, That although *many* do contemn *Virtue* it self, and others despise *Riches* and *Honours*, yet, *de Amicitia* omnes ad unum idem sentiunt; the *whole World* to a *Man*, hath the self *same* opinion of *Love* and *Friendship*, That is, of the excellency and the necessity thereof, to the happiness of *Mankind*. And before *these* words, he saith, That they seem to pluck the *Sun* out of the *Firmament*, who rob *humane Life* of *Love* and *Friendship*; than which we receive nothing from the *Immortal Gods*, that's more excellent or more pleasant. And he makes it

it in the same Book, his request to his Friends, That they would prefer Friendship before all humane things : So that , what ought to be so coveted, so earnestly pursued ? I say, so earnestly pursued, for this Love of each other, accompanied with the Love of God , is that which mainly constitutes the Heavenly State.

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*All that we know (saith the Poet) the Blessed do  
Is that they Sing, and that they Love.*

But (it being an old Maxim, *Contraria iuxta se posita magis eluescunt*) I cannot more Endear Love and Friendship to you , than by presenting you with some of the most mischievous Effects and Consequents of the contrary Vices , ill Will and Malice, Strife and Emulation, &c.

1. I will mind you of some of those, by which the Community must needs greatly Suffer.

One is, *Wicked Partiality*. What Moses saith of a Gift or Bribe, is every whit as true of ill-will, emulation, &c. viz. *It blindeith the Eyes of the Wise, and perverteth the Judgment of the Righteous.*

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ous. Nothing is more natural to men, that are at variance and strife, than to *Saint* all on their *own side*, and to *Reprobate* their *Adversaries*; and when they have so done, no wonder if *they see no Sin in those*, and deal with *these* in *this World*, as they wickedly presume, God Almighty will deal with them in the *other*. And whatsoever Furious People will *Own*, 'tis too likely that most of them *think*, that God is a Being like *themselves*, and saves and damns men, not by fixed and standing Laws, but by mere *Will and Power*.

Again, This *Strife* and *ill Will*, &c. destroys all the Comfort and Pleasure of Conversation. And that as they engage the Company in *Siding* against one another, and in wrathful disputing, when they meet together for mutual Enjoyment; And also as they cause *Fear*, and jealous *Mistrust*, and so destroy all *Freedom* in *Converse*.

Again, when this *ill Will*, *Emulation* and *Strife*, &c. come to be between great Numbers, they have a most mischievous Influence upon the *Government*. Nothing makes men *so ungovernable*. And therefore, *Traiterous*, *Heady* and *High-minded*, do well follow, *False Accusers*,

*accusers, Incontinent, Fierce, & Tim. 3.3.* It is not possible that the Government should carry it, with such an *Even* and *Steady* hand, as not to favour *one* side more than the *other*: nor is it indeed fit it should; because it hardly ever so happens that *one* part hath no more right on it's side, than the *Opposite*: And it would be Strange too, if *both* should be equally guilty of *Injustice* and *Transgressing the Laws*. Now nothing is more natural, than for men of *Wrath* and *Fury*, to take high offence at those, who are in the least favourable towards their *Adversaries*; especially if they perceive them, to be one jot *more* in their favour than *themselves*. And I think they are far more apt to take this heighnously at their *Governours* hands, than at their *fellow-Subjects*: Because they always on each side pretend, to be *most* *faithful* to the interest of the Government. Now when once offence is taken at the Government, whilst People are so generally acted by *Interest*, much more than by *Principles* of *Religion* and *Conscience*, I need not say that the Government can be no longer secure from open Violence, or private *Conspiracies*, than till the offended Party grows strong e-

E nough

nough, to hope for Success. Oh how sad a Feeling, have we of *this* Nation had, of the Truth of *this* !

Moreover this evil Spirit, when 'tis gotten into *Societies*, tendeth mightily to the *Debauching* of them. This it doth, as it takes men off, from following the Business of their *Callings*; as it makes them *Idle* and *Gadders* about. The Heads of those who are engaged in Strife and Contention, are too much heated, to mind, as they should do, Serious Business. And therefore they commonly employ themselves, as the *Athenians* did, *who spent their time in nothing else, than to tell or to hear, some new thing.* When they should be in their *Shops*, and about their *necessary* Affairs, you may find them in the *Coffee-Houses*, or in the *Taverns*, Caballing together: And as in the one they spend many pretious hours, one while in *vain prating*, and another while in *Seditious Talking*, or *Unchristian Censuring, Railing and Reviling*; So in the other, in adding to *these* and the like *Immoralities, Excessive Drinking*; which I need not tell you, draweth after it other vicious and leud Practices. I add also, that by *this means* they become great Sufferers in their *Fortunes*

Fortunes, and Abundance Break and run-out of all, and bring themselves and Families, to a Morsel of Bread. VVhat a number of sad Instances of the Truth of this, have we of late years had in this City !

And lastly , Strife and Variance , if not timely abandoned, brings upon that Kingdom, City or other Society, utter *Ruin and Desolation*. This our Lord *Himself* hath told us, Mat. 12. 25. *Every Kingdom divided against it self , is brought to desolation ; and every House divided against it self , cannot stand.* And he intimates to us in the following words, that the *Devils* are so wise, as to be aware of this ; and therefore will *agree* together , as natural as Malice and Contention are to them , and as great pleasure as they take, in imbibing Mens Spirits towards one another. There are innumerable instances of the truth of that saying of our Blessed Lord ; and the Experience of those to whom He spake it , found it Verified, within about half an Age after, with a Vengeance. The horrible Feuds that were in *Jerusalem*, did the *Romans* business to their hands, and brought them under a Fatal Necessity, of a total Destruction and Desolation. Again ,

2. As the Community must needs Suffer *thus* by the means of those Vices that are Opposite to *Love*, so are they the heaviest *Plague* to those *Particular Persons*, in whom they reign, that can befall them. But the time will suffer me, to say but a very *little* to this Argument. In *short* therefore *thus*.

Malice, Revenge and Fury, &c. are migh-  
tily *Uneasy* and *Restless* Vices: they are a ve-  
ry *Hell* to *him* in whom they dwell. They  
give not so mnch trouble and vexation to *o-  
thers*, but that they give *more* to those men  
themselves, who entertain and gratify *these*  
*Lusts*. All corrupt Appetites whatsoever are  
of a *Tormenting* nature, but 'tis most especial-  
ly true of *them* in whom the Spirit of *ill will* is  
found, that *They are like the troubled Sea which  
cannot rest, whose waters cast up Mire and Dirt.*

This, furthermore, is the true Spirit, and  
Temper of the Devil. S. James saith, *Chap. 3.  
15. If ye have bitter Envyng and Strife in your  
hearts, Glory not and Lye not against the Truth; this  
Wisdom descendeth not from above, but is Earthy, Sen-  
sual, Devillish.* The Pharisees who were ac-  
ted by this Spirit, our Saviour calls the *De-  
vil's Children. Ye are, saith he, of your Father  
the*

the Devil, and the Works of your Father, ye will do ; he was a Murtherer from the beginning, &c. In this, saith S. John, the Children of God are manifest, and the Children of the Devil ; he that doth not righteousness is not of God, neither he that loveth not his Brother. Or the man who is guilty of this instance of Unrighteousness, *Hating his Brother*, is in a more especial manner the Child of the Devil. No man doth Resemble him so exactly, as doth this man. And Envious and Malicious Kain is said by the same Apostle, to be of that wicked one, of his Spirit and Temper, as if he were his Natural Off-spring, and Begotten of the Devil.

Consequently, This Spirit and Temper sets us at the greatest distance imaginable from God ; who is a most Kind, Gracious and Benign Being : whose tender mercies are over all his works. Who is a Being most Placable and Reconcileable towards Repenting Sinners : A Being of Wonderful Patience and Long-Suffering, not willing that any should perish, but that all should come to Repentance. A Being that considers our Frame, and remembers that we are dust ; and is Compassionate in all Cases that are Compassionate.

And,

And, *Lastly*, 'Tis apparent from the foregoing Account, that this Spirit of *Malice* and *Revenge*, &c. puts men into the *Hellish* State, and *completely* qualifies them, for the *Place* called *Hell*, and the *Company* thereof, and for the *worst* of *Company* there, the *Devil* and his *Angels*, for whom *Hell* was originally prepared. A Soul destitute of *Love*, and fraught with the *Contrary Qualities*, when it goes out of *this Body*, will be prest down by them into the bottomless Pit: 'Twill as *naturally* sink down *thither*, as the *Stone*, or any *Heavy Body*, falls to the *Ground*. *Hell* is the very *Center* of all such Souls.

And therefore what remains, but that we *Hate* this *Malign Spirit*, as we *Hate* the *Devil*; and that we *Shun* it, as we would do *Hell* it self. As also that we make it the *Chief Business* of our *Lives*, to get our selves *entirely possessed*, of the *Godlike Spirit* of *Love*; of that *Wisdom* which is *from above*, which is *first Pure*, then *Peaceable*, *Gentle* and *Easy* to be *Entreated*, *full of Mercy* and *Good Fruits*, *without Partiality*, and *without Hypocrisy*.

But

But it may be Objected, are we obliged to be United in Love and Friendship, with those who are *Enemies to all Unity*; who do *all* they can to Encourage Faction and Sedition in the State, and Schism in the *Church*; and are Enemies both to our *Ecclesiastical* and *Civil* Government?

Hereto I Answer,

1. If we could all be perswaded to *love one another*, we should have no such Offenders as *these* among us. All true Love and Unity hath its foundation (as I shewed true Loyalty hath) in the *Fear of God*: And where that is (as I shewed too) there will be Submission to the Higher Powers. The Combinations of *Traiterous, Factious and Schismatical Persons* (and indeed of *all wicked Men* whatsoever) is, as the *Father* saith, *Conspiratio non Unitas, A Conspiracy not an Unity*. But because we cannot expect in this *Depraved State of Mankind*, that so much as the *Major* part should be indued with the Principle of Love, I answer,

2. That

2. That there is a twofold Love, a Love of *Complacency*, and of *mere Good-will*. Now as to the love of *Complacency*, that cannot be between Persons of *unlike Spirits and Tempers*; they *cannot take delight* in one another. A Man of *Loyal Principle and Practices*, can take no delight in a Man of *Disloyal ones*; nor can any *good Man* take delight in a *wicked Man*, nor ought he so to do, if he *could*. But then we ought still to retain the love of *good-will* for *such*; we ought in *this* sense to *love* their *Persons*, whilst we *hate* their *Principles and Practices*. And we ought to *express* our *good-will* to their *Persons* by *pitying* them, and *praying* for them, and using all *endeavours* to reclaim them. We ought (as the Apostle adviseth) with *meekness* to *instruct* those that *oppose themselves*, if God peradventure will give them *Repentance*, to the *acknowledging* of *the truth*. And when there is a necessity of *exercising Severity*, it should *never* proceed from a *Principle of Revenge*; but the *design* thereof ought *always* to be, the *Preservation of the Government*, and the *Reformation* too of the *Offenders*, when their *punishment* is not *Capital*. So that *in no case whatsoever* *Malice* and

and Revenge, Wrath and Fury may take place among us. And *all* Men *whatsoever* should be Objects, either of our Love of Delight, or of *Good-will*.

And now, my Honour'd and Dear Country-men, God Almighty grant, that this our happy Meeting, may contribute towards the promoting and encrease of *Love* among us : And fully answer the Designs thereof expressed in the Tickets, *viz.* *Mutual Society and Charity*. And it is my humble request to you, that this our *first Feast*, after a long discontinuance, may give a noble Example to all *succeeding* ones, of forwardnes to this great work of *Charity*, *The putting out to Apprentice* poor *Children of our Country*; or otherwise releiving the *most Necessitous* of our Brethren.

And farther, God Almighty grant, that no *other* strife, no *other* Emulation, may ever be discerned in *Our Brotherhood*, than *these* most highly Praise-worthy ones, *viz.* Who of us shall give the *best* demonstration to the world, of his *Fearing God* and *Honouring our King* (or of *Honouring our King*, from the true principle of *Fearing God*) and of *sincere Zeal for the interest of the Government*. Who of

*viz.* Ever  
since the  
*Burning of*  
*London*.

us shall be *most concerned for the Religion of our truly Apostolick Church*, in opposition to both its Adversaries, *Popery* on the one Hand, and *Fanaticism*, under all forms, on the other. And who of us *shall most hate meddling with either of those Extremes*, who would fain change our Government, whether Civil or Ecclesiastical.

A word or two more, and I will no longer Trespass upon your Patience. We have a Country, I think, take it altogether, not inferiour (to speak modestly) to *any one* in *England*, both for *Riches* and *Pleasure*; and a Country that is Honoured with Inhabitants of *Great worth* and *Great Quality*, equally with *most* in *England*. She hath indeed but a few of the *Nobility*, but, among *these*, She can boast of *one Family* of the very *Highest Rank of Nobles*.

His Grace  
the Duke  
of Beau-  
ford's.

And I can't but take notice *farther*, of the Honour which some would have to be done our Country, by an *Antient Proverb*, the like to which, no other place I ever heard of can lay claim to, except *Heaven* it self: Namely *this*, *As sure as God is in Gloucester-shire*. Our Country's so abounding heretofore with *Religious Houses*, hath been thought (as Dr. *Fuller*, and others

others lay) to be the occasion of this *Proverb*. But though those *Houses* have been long gone (which we have no cause to be sorry for, except their *Religion* were better than it was) I could be content we might never lose our *Proverb*; on condition that it may never for the future be *prophanely* used, as alas! now it is; and that *this*, for the time to come, may be the ground of it, *viz.* That *Gloucester-shire* abounds, above all *other Countries*, with Love and Friendship. Then there may be a defence made for such a *Proverb* as *this*: For though God be *every where*, yet is He most *especially*, and *peculiarly*, present *there* where Love reigneth: For *God is Love*, and those that dwell in Love, dwell in God, and God in them: As St. John assures us. I say, upon so Blessed an Account as *this*, Let this *Proverb* (so it be never, as I said, for the *future*, *prophanely* or *irreverendly* used) to all Generations be continued.

*T H E E N D.*

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E R R A T A.

Page 1. l. 10. read *no* more. Page 13. l. 21. read *Representing*.